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# WORLD WITHIN A WORLD:

BEING THE SUBSTANCE OF

## A SERMON

PREACHED AT

SLEAFORD, IN LINCOLNSHIRE,

*On Tuesday, August 13, 1799,*

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BY J. LOWES, *K*

MINISTER OF THE GOSPEL AT GRANTHAM.

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For the Promise that he should be the Heir of the World, was not to Abraham, or to his Seed through the Law, but through the Righteousness of Faith.

ROM. iv. 13.

I pray not for the World, but for them which Thou hast given me, for They are Thine.

JOHN, xvii. 9.

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CARLISLE:

PRINTED (FOR THE AUTHOR) BY FRANCIS JOLLIE.

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1800.

WORLD WITHIN A WORLD

A STEAMER

THE FORD IN LINCOLNSHIRE



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## DEDICATION.

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*To the Strangers scattered at Home and Abroad,  
through Grantham, Sleaford,  
Bellingborough, &c.*

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Beloved Friends and Companions in  
the Path of Tribulation,

**A**CCORDING to your request I have committed the following Discourse to the press, making no apology for its imperfections and defects in the eyes of the world, knowing well that blind reason can be no judge of divinity, and reason is all that the world have to judge by, and all they have to know by; but "the world by their wisdom know not God," and, if so, they can know nothing that comes from him; so far from it, that "the things of the spirit of God are foolishness unto them, neither can they know them, because they are spiritually discerned:" therefore, it would be the height of folly and madness, to submit the judgment of God to their judgment; the wisdom of God, which is "in a mystery," to their wisdom, which is only foolishness at best; the instruction of God, which is powerful, and with a strong hand, and therefore sure and certain, to their's, which is "weak through the flesh," and therefore unstable, fluctuating, and never at a point; so "driven about with every wind of doctrine," every "wandering star," every empty "cloud without rain," "every raging wave" boasting of a false gift; and he that "boasteth of a false gift," whilst destitute of grace, "is like clouds and wind without rain;" and he "who observes these clouds shall never sow" to the spirit, and he "that regards these winds shall never reap" and gather fruit unto eternal life. Then what comes of all those who are driven about with every "lo here! and lo there!" as changeable as the wind? The Apostle tells us, that if the heart be not  
"established

“established with grace” that they “wrest the scriptures to their own destruction:” but where the spirit of grace is, he teaches not at uncertainty; not, lo here! one time, and and lo there! the next; but with a powerful impression, so that his instructions are as “nails fastened in a sure place,” and his sayings sink deep into the heart and there abide for ever; not on tables of stone, much less on leaves of paper, but on the “fleshy tables of the heart; written not with pen and ink, but by the Spirit of the living God,” who “gives all scripture by inspiration,” upon this table; and then brings the writing within to that which is without, and discovers both to agree in sum and substance: and that is the “wisdom which the Holy Ghost teacheth, comparing spiritual things with spiritual.” And when this is done, the soul is fixed by the testimony it has received, “and the testimony of Jesus is the spirit of prophecy;” the substance of which is Christ, “for unto him gave all the Prophets witness;” and the Spirit’s testimony of him, by prophecy in the heart, whether in the law or gospel, bears witness of him: if in the law, it gives the “knowledge of sin” and unrighteousness, which is a “schoolmaster,” and teaches the knowledge of self being lost; and then the “righteousness of God without the law is manifested, being witnessed by the law and the Prophets, even the righteousness of God, which is received by faith of Jesus Christ:” and as faith receives from him it works by love unto him, then all hope centres in him; and is there “as an anchor of the soul, sure and stedfast,” which keeps the vessel of mercy firm and fixed in him, and with him, amidst every storm and tempest from Sinai—every blast and hurricane from Satan’s rage—every wave and surge from the troubled sea of corruption—every billow, swelling tumult, and whirlpool of affliction—every raging wave, stormy wind, and outrageous commotion of blasting error from hypocrites in Zion, wolves in sheep’s cloathing, ministers of Satan as angels of light, liars, deceivers, apostates, and heretics, all “going about as roaring lions seeking whom they may devour;” whom “resist stedfastly in the faith.” And as it was by faith that John the Baptist stood amongst “a generation of vipers,” not as a “reed shaken with the wind,” but as a prophet of God; not as “cloathed in soft raiment,” with a smooth tongue to sooth presumptuous rebels,  
but

but with a girdle of leather to brace up the loins of his mind, and a "sharp two-edged sword" in his mouth to cut down the religion of nature, as an "axe laid to the root of a tree;" not as a wandering star leading to every point in the heavens, and at last going out in obscure darkness, but as a "burning and shining light," shining in the rays of God's countenance: so it is by Faith alone that I have hitherto had every motion of spiritual life, strength, power, comfort, expectation, and victory. It was faith which first discovered to me Christ as a surety, and as my surety, and the "end of the law for righteousness" to me, when sinking in the "horrible pit" of self-despair, wallowing in the miry clay of original corruption, lashed by a guilty conscience, condemned by a broken law, burdened by a load of sin and wrath almost insupportable, the judgment-seat in view, an angry God as a just judge sitting on it, death ready to strike and justice to take vengeance, eternal destruction opening wide its gates, "the heavens brass" above and "earth iron" below, no hope of mercy, nor no thought of forgiveness, without a price of works being brought. But "that a man is not justified by works is evident, for the just shall live by faith;" and "faith is not of works" (and so I found it), "but it is of grace;" and grace comes in, and by promise; and "the promise is sure to all the spiritual seed;" and so I found it sure to me, after every effort of my own failed. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am the chief:" this was the first promise my faith received; "but the grace of our Lord Jesus Christ was exceeding abundant" in it, and "abounded where sin abounded," and brought the everlasting love of Father, Son, and Holy Ghost, into my heart; which cast out sin and sorrow, guilt, wrath, fear, terror, torment, death, hell, and destruction; and "Satan fell like lightning from heaven:" then, instead of a judgment-seat, there appeared a throne of grace, with a "new and living way" unto it: instead of an angry judge frowning with a forbidding countenance, there appeared a reconciled Father shining forth with visible rays of everlasting light "in the face of Jesus Christ:" instead of justice and judgment, with threats and conviction, in a broken law, ready to lay hold on the guilty criminal, there was "mercy and truth



truth meeting together, righteousness and peace kissing each other," justice satisfied, the law "magnified," grace poured out, loving kindness, free favour, a full propitiation for sin, good will, and eternal affection, all meeting and centring together in "the lamb of God slain from the foundation of the world," set forth before the eyes of my faith crucified for me, as "all my salvation," and was "all my desire;" and as he loved me much, faith wrought by love, and loved him much; brought my soul to his feet, saying, Lord why me? poured the oil of gratitude upon his head, bathed his feet with tears, and wiped them again with self-abhorrence and unworthiness, whilst prayer and praise kept springing up, and all was lost in love and wonder; all behind was a dream, and all before was an eternal duration of never-failing pleasure; the world was a blank, time was a span, self was crucified, sin appeared gone for ever, and the devil appeared dead. But, being then "but a child, I thought as a child," but when I grew up to be a man, then childish things were put away, and with them the milk of the word, Zion's "breasts of consolation," with all her little toys for children: so that instead of play and sport, hard labour between "flesh and spirit" began; instead of milk, a dry breast; instead of comfort, the cross; instead of a propitious father and his smiling face, a commanding master and an angry countenance; instead of access to him in prayer, and liberty in it as a privilege—a sensible distance, a hard heart and fettered tongue—no pleasure in it, no freedom, no answers, no patience to wait, no lively hopes, no love tokens, no visits, no signs, no wonders, "nor any to say how long:" these withheld from without, wrought within enmity, rebellion, bitterness, strife, envy, jealousy, discontent; and these wrought wrath, fear, doubts, and unbelief; until miserable conclusions were drawn against all former experience, hard thoughts were harboured against God until he appeared as an enemy; "but when they rebelled and vexed his holy spirit, he was turned to be their enemy." And this is the case whenever the soul gets under the cloud, or the law, to this day; through that he is an angry God still, and so I have found him times and ways without number. But it is by these things "the iniquities of Jacob are purged," and this is all the fruit to take away his sin." Not that the law takes away



away sin; no, that it never can do; but it is a furnace that is continually purging the dross of pride, hypocrisy, and error, with all the works of the flesh and Devil, from the works of faith, that "faith may be as gold tried in the fire;" and the more it is tried, the more it discovers these sins; and the more sin is discovered, the more the soul comes to God as a sinner; and the more precious is the Saviour, the more desirable is his salvation, the greater is the worth of it, and the deeper is the mystery of it, which "roots it and grounds it" stronger and stronger in the heart; and as it roots, the greater is the mystery of it to reason; and that confounds and baffles reason, and brings it in as a fool; and then the "wisdom of God in a mystery" is more and more needed: and "if any man lack wisdom, let him ask of God," who giveth liberally to all who are sensible fools for Christ's sake: and when God's wisdom comes, it rises out of ignorance and confusion, brings "darkness to light," and a sweet harmony within and without then takes place, where before nothing but wasting, disorder, irregularity, blindness, gloominess, and shadows of death reigned; out of these life, light, and "immortality is brought to light by the gospel," which is the "power of God," "calling those things which are not as though they were:" and this I have found to be his way and dealing with me, less or more ever since I knew him, which proves the whole of his salvation to be "not of works, but of him that calleth;" not "by might or strength" of man, but by his own spirit; "not of him that willeth, nor of him that runneth"—for the race is not to the swift, nor the battle to the strong, nor wisdom to the wise—but it is God that "sheweth mercy" upon whom he will and when he will: "I will work and none shall let," is his language throughout the whole new covenant: so that not one motion towards him—not one token of his favour—not one glimpse of his face—not one prayer put up, or answer granted—no reviving or refreshing seasons—no strength or confidence—no good, hope, or expectation—no promise applied or fulfilled; but what has *I will and you shall* going before it: and all this is, that "no flesh might glory in his presence." But before the flesh will or can cease from glorying, a heavy hand is laid upon it, with destruction from every quarter; and then the very things which it glories

glories in, under the Spirit's operations work to destroy it; and the principal things wherein it glories are all comprehended in the "law of the members," which is self-love, or love to sin, and that operates in every kind of way; but the "spirit lusts" against it; which two make a cross and a trouble; and that keeps killing the old man, purges the branch, and empties of self; mortifies pride and destroys the flesh, with all the motions and workings of the Devil, however good they may appear. Under this crucifixion there is hard labour, fore trouble, great affliction, and desperate rebellion; whilst the "flesh is warring against the spirit" in the mind; and this tends to bring down its strength, confound its prudence, cuts its hope, mars its judgment, bewilders its light and knowledge, stupifies its discernment, deadens its affections, and cuts off its arm of free-will, until all things become impossible unto it: no more hope from man, no refuge in any creature, no way for help but from God: prayer then operates, cuts its way to him "with whom all things are possible," and who "chuses those things which are not as though they were," and brings them into existence contrary to all human appearance, and in a way perhaps never thought of. So that out of the greatest sensible weakness I have "waxed strong;" out of the deepest darkness and confusion have got many a sermon, when the bible has been a sealed book; out of bonds and affliction, have got freedom, liberty, and enlargement to speak for an hour, where, perhaps, before expected to be dumb, "and a man in whose mouth was no reproof:" when filled full of trouble, like a "bottle ready to burst," have got all the "water turned into wine;" and instead of a "heavy heart, ready to perish," have "eat and drank, and remembered the misery no more:"—when weighed down by the fear of man, and afraid to lift up my face or appear before them, have been emboldened by the "Spirit of the Lord and of judgment to declare unto the House of Israel their sins," without fear either of man or devil: when hypocrisy and natural affections have wrought with temptations for to palliate the truth, blunt the edge of faithfulness, nurse pride, and please man, by wrapping up all in a cloak of universal charity; then a spirit of zeal for God has come and rent the Devil's cloak from top to bottom, "separated the vile tares" from the "precious wheat,"

wheat," cast the first into the fire "in bundles" to burn, and gathered the other into the Lord's barn. Have sometimes toiled all night and day too, in the scriptures, for a sermon, and after all have "taken nothing," but been further off than at first beginning; and when outward appearances and faith have both failed, and "all hope of being saved was taken away," then a ray of light has come from the throne, and darted through the heart like lightning; the nets been let down, and a great quantity of matter, like a "multitude of fishes," has been brought up from the bottom of the sea; but how they came there, or in what way, all the learned of this world could never describe; but there I have found them, and have made a good feast of them, not only for myself, but my friends, "the poor, the halt, lame, and blind;" and fragments left over and above have filled more "baskets" than all the feast did at the beginning. So that it is plain "man does not live by bread alone, but by every word proceeding from the mouth of God doth man live:" and this is his word—"he took the loaves, and lifted up his eyes to heaven, and blessed them, and gave to his Disciples:" then it is the "blessing of God" that maketh full, as well as "rich;" and his blessing has come to me when nothing but the curse, and fruits of it, has been raging in my heart. "Peace! be still!" has had the same effect on it as it had upon the lake of Tiberias. Then, "Simon, son of Jonas, whom say ye that I am?" has constrained me to say, "thou art Christ, the Son of God." Then, "blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but the Spirit of my Father, which is in heaven; and the same Spirit that reveals him as Lord and Christ, goes to him in every time of trouble, "and makes intercession for us with groanings, which cannot be uttered," especially when loaded with heavy burdens, oppressed by a spirit of bondage, afflicted by a heavy cross, tormented by an arch-deceiving adversary, all friends standing aloof: "refuge failed me: then cried I unto the Lord;" and sometimes he has exercised patience to the last moment, and then come; sometimes he comes immediately, so that when I call "he answers, and when yet speaking he hears," and draws near, saying "fear not;" takes off the burden, looses the captive, breaks the chains, comforts the heart, melts the affections, leaves no



room for doubt, but says, "it is I, be not afraid." These various trials and deliverances, afflictions and consolations, castings down and liftings up, adversity and prosperity, work together for my instruction and the "life" of my "spirit;" and what I feel within I speak without: then "out of the abundance of the heart the mouth speaketh, and brings forth things new and old;" and not "yea and nay;" or one thing to please this person, and another thing to please another—like the letter preachers or "scribes of the law," who "become all things to all men" in this respect, that they may gain their affections:—but the word taught from God's mouth is not "yea and nay," but "yea, and yea and amen, to the Glory of God," from beginning to end. So, then, we speak as we feel, and as the "Spirit gives us utterance;" and then "we are not as many, who corrupt the word," and walk in craftiness, and handle it deceitfully," to please men and play upon their natural feelings; "but by a manifestation of the truth commend ourselves to every man's conscience, as in the sight of God; and then it "becomes a favour of life unto life in some, and a favour of death unto death in others." And this is never done without "sharpness being used"—"son of man I have made thee a sharp threshing instrument, having teeth;" and the "word is sharper than any two-edged sword;" and it is for handling this sword faithfully that I have procured so many adversaries; and they seem daily to increase, and daily to be more powerful; and the nearer they come "the kingdom of heaven" without being in it, the more enraged are they against it. So that it is plain that "publicans and harlots" are nearer it, in God's sight, than they; for publicans and harlots sin against themselves, and oppose and persecute religion only, so that Satan's religion in the world suffers by them the same as Christ's; but Pharisees, who are rich and full of faith, hope, blind zeal, pride, hypocrisy, lying signs, bundles of counterfeit experience, false confidence, great gifts, good dispositions, natural qualifications, a form of godliness, and an unblameable and unimpeachable character—such "would, if it were possible, deceive the elect;" but as the spirit of Christ is wanting in them, they cannot deceive them long: and then, when found out and detected, the greatest friends become the worst enemies,



enemies, the most hardened and desperate persecutors, the most bitter and sharpest swords against the power of godliness, the strongest opposers and resisters of God in the soul; and their words are sensibly felt to be like "sharp razors working deceitfully;" whetted with all the venom of the serpent, and tempered with all the maliciousness of the Devil: not against me, "for the world cannot hate me," but Christ in me; it is him they hate: that is plain; because it is his work they call *the work of the Devil*; faithfulness to him, a *bad spirit*; the ministry of John the Baptist, which is laying the axe to the tree root, and cutting down hypocrites, is by them called a *bitter temper*; separating the righteous from the wicked, is called *sitting in the judgment seat, and lording over the conscience*; separating between the letter and spirit of scripture, the form and power, is called *error and Antinomianism*; a dissection of legal and formal prayer to maintain the spirit of prayer, is called *setting aside prayer*, and railing against prayer, though we pray without ceasing, and even go to the throne of grace, in their way, perhaps ten times for their once, and yet make no account of it, but as we are enabled to pray in faith, and that we esteem as the greatest privilege: but without the spirit of prayer none can use the means of it any farther than as a duty, however they may call it privilege; but where the spirit is, the form will be also, but such distrust it and fight against it. I may go fifty times a day to prayer, but what does that signify except God hears me?—but here the Devil comes in with temptations to leave off, and pray no more, which, if listened to, would be real Antinomianism: then he tempts, on the other hand, to rest and be content, because we pray, and to take comfort from that which is a legal spirit:—so that there is a very narrow path that lies between, and nothing but the Spirit of God can lead in it, and oftentimes he leads in it when the heart is so shut up that to reason there appears no prayer at all, but groaning and crying under affliction there is; and because reason cannot comprehend it, and we know not what to pray for as we ought, the Holy Ghost is praying "in secret;" and the promise to such prayer is, it shall be "rewarded openly;" which promise God has fulfilled to me again and again: and because I have declared my own testimony concerning my own exercises in it, am

called in question for speaking error, and giving wrong interpretations of scripture: and these heavy tidings have been carried to Mr. H——, and represented to him in such a gross light as makes it appear that we lay aside and despise prayer, hold fast errors and lies, wrest and pervert scripture to please men, or a party of men; and this, it seems, he believes: at the first hearing of which my very soul shrunk within me, and a burden too heavy to bear pressed me to the ground, which sent me to prayer; and now, thinks I, if there be no access to God, no nearness to him, or freedom with him, no answer from him, what would all the formal prayers in the world do for me; which convinced me that I had all that the adversaries were contending for, and so could not be behind but before them: but this would not do: however, at that time was enabled to pour out my very soul unto God, and “shewed him all my trouble,” and found, whilst yet speaking, what David says to be true—“the Lord is a refuge for us, a very present help in time of trouble;” and all the heavy burden fell off of its own accord and lighted upon his shoulders who was able to bear it, and it was just as if he had said, I will take care of it; and I believed he would, and believe so still, for it has never returned since. The substance of the prayer was, that God would lead Mr. H—— into the truth of our affair, as it stood in his sight; and I am as sure he will, in time, and that Mr. H—— will see the propriety and truth of our proceeding, as I am sure there is a God in heaven; for however much he may be busied against us, he “can do nothing,” from God, “against the truth, but for the truth:” and it was the thoughts of this which brought on my heavy load, thinking if he was against us we could not be right, notwithstanding the strong testimonies God has given on our behalf: but the sensible approbation of God, in answer to prayer, shewed me, without all doubt, that he was for us: and if so, there can be no doubt (when the Master has fulfilled his own purposes) but his servant will, whom we “love, in the truth, and for the truth’s sake, which is in him,” and taught by him, as an “able Minister of Jesus Christ;” “not of the letter, but the spirit;” and “the spirit is truth;” by which he has been, and is now, the “chariot of Israel and horsemen thereof;” his “shoes iron, and hoofs brass;” his “shield” invincible,

invincible, and "sword" eternal; and by them he has and will again "run through a troop," and cut through a host of enemies; and his enemies, who now are pretended friends, shall one day "be found liars unto him, and he shall tread upon their high places;" many of them, who now seem his nearest friends, are "sowing discord" and prejudices "amongst brethren," and watching for our halting, contending for our enemies with heart and hand; and, in appearance, we are weak and they are strong; but "God has chosen the weak things of this world to confound the mighty:" we are foolish and they are wise, "but God has chosen the foolish things of this world to confound the wise," "base things" to confound the honourable, "and things despised" of men hath God chosen to bring to nought things that are esteemed, that "no flesh may glory in his presence:" and sure I am that the time is approaching very fast, when the "haughty looks of these men will be humbled, and their lofty profession laid low; for "out of Jacob is gone forth a spark," and "out of Joseph a flame;" "the house of Esau is for stubble," and "they shall burn and none shall quench them." Christ cannot be divided in spirit, for there is only "one spirit, one faith, and one body;" therefore he that is not for us is against us. Jacob and Esau have been, and will be, at eternal variance; the one is the "seed of the woman," the other the "seed of the serpent;" the "children of the promise" are counted for the first; and the promises were made to Abraham and his seed for ever, saying, "I will be unto thee a God, and to thy seed after thee:" the children of the flesh are counted for the seed of the serpent. When these two struggled in Rebecca's womb, the one struggled against the other; and afterwards "he that was born after the flesh persecuted him that was born after the spirit: so it is now;" our hand is against many, and the hand of many is against us: it remains, therefore, to be proved, which are contending for God, and which for themselves: and I think, from the terrible dispensations of judgment, and wonderful display of mercy that has gone out amongst us, it cannot be doubted (unless it be when unbelief comes in like a flood) but that God is amongst us, as a "mighty and terrible armed man:" if so, "the Lord is a man of war, and holy is his name;" though Pharoah and  
all



all his host, horses, chariots, and horsemen, consisting of hypocrites, impostors, deceivers, "blind guides," false friends, and open foes, set themselves against him, he will cast them down headlong into the "midst of the sea:" this he has done, is doing, and will do, for "to shew forth his glory, that his Disciples may believe on him;" and wherever they are he will gather them to his standard, and the "first shall be last, and last first;" "the green tree shall be dried up, and dry tree made to flourish;" he will give power to the faint, and those who have no might he will increase in strength;" whilst "the youths faint and are weary, and the bold young men utterly fall;" and many are falling in our view, both on the right hand and left, and many more will yet fall, for God will "search Jerusalem with candles, and punish these men, settled on their lees;" who appear, in man's judgment, to be settled on the "rock of ages," to be grasping the crown of eternal glory, whilst in fact grasping at human applause; to be feeding on the "hidden manna," whilst feeding on the "ashes" of false joy: but "every man's work shall be tried by fire," and the fire shall shew of what kind it is.—It has been good for me that my ministry has been in the fire less or more ever since I came to Grantham; which has kept me wrestling hard with God to know whether it has come from him or not, and he has granted me many signal tokens of its being his work in my own soul from himself, and also from others; but now it seems drawing near a point; so that it must either stand in the power of God, or fall as the mischievous work of man, as so many who appeared to be the children of God are so enraged against it: so that if "of man it must come to nought," but if of God all the hosts of bold presumptuous hypocrites in the world cannot overthrow it, for "if God be for us, who can be against us?" and that he is for us, at times, I have no more doubt than of my existence; therefore it remains with him to decide the dispute now in hand, and plead Zion's cause, wherever she is, against all her enemies, and stand by her in every engagement; and this he will do, for the "Lord dwells in Zion," and "walls of salvation are round her;" "the Highest shall establish her," "bless her provision, satisfy her poor with the bread" of life, "cloath her priests with righteousness



ness, and make her saints shout for joy; "ordain peace for her," and proclaim it in her—"peace be within thy walls, and prosperity within thy palaces: and now for my Friends and Brethrens' sake," to whom this is addressed, "I will now say, peace be within thee," unity, harmony, love, and affection; for "how good and pleasant a thing it is to see Brethren dwell together in unity!" it is like the precious ointment poured upon the head of Aaron," running down to the skirts of his garment, perfuming as it goes, and cementing every living member, in heart and affection, to the living head, and to one another; and this we have found more of late than ever: so that the "whole body, by joints and bands," is spiritually united together, "by that which every joint supplies; and makes increase according to the increase of God, to the edifying of itself in love," and will grow up until the whole be "compact," and completed, and perfected in heaven:—then "these light afflictions" will be turned into an "eternal weight of glory;" "sorrow and sighing" into "everlasting joy," from God's continual presence; present fighting into a "crown of life" and eternal victory over death and hell; present darkness and distance into full fruition of light and love, flowing in rays of unspeakable pleasure from his blessed countenance, for then "we shall see his face" as we wish to see it, "and God himself shall wipe away all tears from our eyes," and Jesus "shall lead us to living fountains of water," and three persons in one God shall "be all, and in all, and through all:"—but, says the angel, "from whence come" these who are before the throne?" to which he answers, "These are they who come out of great tribulation;" and true it is, but blessed are they who are brought into the path of "tribulation," and are made to walk there; for they, and only they, shall "receive the crown of life:" therefore "my heart's desire and prayer to God," day and night, is for you in every calamity; for if one "member suffer, all suffer with it;" and you cannot do me a greater favour than "helping by prayer," for that is the best weapon to repel every foe, cut through legions of devils, "stop the mouths of lions, quench the violence of fire; out of weakness waxes strong, receives promises, works righteousness," opens the gates of heaven, "and presses  
into

Into it;" whilst all rebels, foolish virgins, and Pharisees, shall be eternally shut out, crying "Lord, Lord, open to us"—"these shall go into everlasting fire, but "the righteous nation, that keepeth the truth," into life eternal." Until we meet there,

I remain yours, affectionately, in Christ,

J. LOWES.

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WORLD

# WORLD WITHIN A WORLD:

## A SERMON.

DEUTERONOMY, Ch. IV. Ver. 34.

*Or hath God assayed to go and take him a Nation from the midst of another Nation, by Temptations, by Signs, and by Wonders, and by War, and by a mighty Hand, and by a stretched-out Arm, and by great Terrars, according to all that the Lord your God did for you in Egypt before your eyes?*

**T**HERE are many nations on the earth literally, and so there are spiritually. The first are divided one from another by customs, manners, fashions, laws; and so are the other: the first can mix, cement, and join together in one body; so can the second: and I believe the Gospel was never preached in this world but the hearers were composed of devout Jews out of every nation under Heaven, as well as there were at Jerusalem, on the day of Pentecost, when Peter preached; and though there are few here now, I doubt not but there may be *Parthians, and Medes, and El-*

miles, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians\*; all come to hear the Scriptures and the Word of God; but the great loss is, you all hear them in your own tongue wherein you were born. If you be an Egyptian, then your language is, *Good Master, what shall I do that I may inherit eternal life†?* and you translate the Scriptures into this language. If you be an Assyrian, or Mede, or worldly professor, then your language is, *what shall I eat, or what shall I drink, and wherewithal shall I be clothed? for after all these things do the nations of the world seek‡.* If you be a Babylonian, or Chaldean, or stranger of Rome, then your language has been nothing but confusion ever since God confounded it at the building of Babel. If you be an hypocritical nation that do righteousness in your own eyes, then your language is, *wherefore have we fasted, say they, and thou regardest not? wherefore have we afflicted our souls, and thou takest no knowledge§?* If you be a nation wise in your own eyes, your speech is, *stand by thyself, for I am holier than thou||.* If you call yourself a Jew, whilst you are

\* Acts, ii. 9.

† Mark, x. 17.

‡ Matt. vi. 31.

§ Isaiah, lviii. 3.

|| Isaiah, lxi. 5.



of the Synagogue of Satan, then your language is half Hebrew, and half of Ashdod: *and in those days, says Nehemiah, I saw certain Jews who had taken to them wives of Edom, Moab, and Ashdod; and their children spoke half in the speech of Ashdod, for they could not speak the language of the Jews, but half the language of each people\**: when they get among the Hebrews, they speak Hebrew; but as they are not born in Canaan, but foreigners, they say *Sibboleth* instead of *Sibboleth*, for they cannot frame to pronounce it right†: among their own country people, which is the world, they speak the pure language of Ashdod—they are of the world, therefore do they speak of the world, and the world beareth them‡: at one time they speak with the meekness of a lamb and humility of a saint; at another time, with the boldness of a lion and fierceness of a dragon: at one hour they bless God for what he hath done for them; the next hour they bless their idols and curse his children; so that out of the same place seemingly cometh blessing and cursing, sweet water and bitter§, which never can be the case in reality, for if the fountain be bitter it never can be sweet; therefore, O generation of vipers! how can you, being evil, speak good things, for out of the abundance of the heart the mouth speaketh||. But further, if you be a true citizen of

\* Nehem. xiii. 23.

† Judges, xii. 6.

‡ 1 John, iv. 5.

§ James, iii. 11.

|| Matt. xii. 34.

Jerusalem, born and bred in the land of Canaan, then you can speak the Jewish language properly and purely; for it is written, *I will turn unto the people a pure language, that they may all call upon me with one consent*\*; then, if you have got this, you differ from all other nations on the earth, "for what people is like my people Israel," which God has made a people to himself; a *chosen generation, a royal priesthood, a peculiar people*†—The Lord thy God hath chosen thee to be a special people unto himself, above all the people that are on the face of the earth‡. Indeed, all the people of the earth are but one nation, made of one blood and one spirit, and that is the spirit of the world, which is the spirit of the Devil: *but we have received* (saith the Apostle), *not the spirit of the world, but the spirit that is of God*§;—then *that which is born after the spirit* is the holy nation of Canaan, and *that which is born after the flesh*|| is the unholy nation of the world; and these are the two nations mentioned in the text: the first, spiritual; the second, natural or carnal. The first is Abraham's seed according to the promise; and this is the word of promise, *My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor*

\* Zeph. iii. 9.

† Deut. vii. 6.

‡ John, iii. 6.

† 1 Peter, ii. 9.

§ 1 Cor. ii. 12.

out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever\*: the second is Abraham's seed according to the flesh, as Ishmael was, and are therefore wild men inhabiting the wilderness of Paran, and their work is in hunting after venison; and so wild, that David says they are all thorns thrust away, because they cannot be taken with bands†. The first nation are a faithful nation,—for the promise is of faith to them, that it might be by grace, to the end the promise might be sure to all the promised seed‡: the second are of the works of the law, being the children of Hagar the bond-woman, which answereth to Mount Sinai in Arabia, and is Jerusalem in the type, and the law in a figure, gendering to bondage with all her children§. The first are under the blessing of God, consisting of eternal life, the spirit of grace, and his propitious providence—for they that be of faith are blessed with faithful Abraham||, because the spirit comes by faith, and the blessing with it; and it is written, in thee and in thy seed shall all the families (or nations of this spiritual world) be blessed¶: but the other world are all under the curse, being under the law—for cursed is every one that continueth not in all things which are written in the book of the law to do them\*\*; therefore, as they do not

\* Isaiah, lix. 21.

† Rom. iv. 16.

|| Gal. iii. 9.

\*\* Gal. iii. 10.

† 2 Sam. xxiii. 6.

§ Gal. iv. 24.

¶ Gen. xii. 3.



continue in all things, *the wicked and unrighteous shall be turned into bell, with all the nations that forget God\**.

Furthermore, the first nation are gathered out of all kindreds, people, and tongues, and redeemed from amongst men: *Let the redeemed say so, who were wandering in a wilderness, in a solitary way: hungry and thirsty, their souls fainted in them; then they cried unto the Lord in their trouble, and he sent his Word, and by it delivered them out of all their afflictions†.* But now, it is plain that the men from whom they are redeemed, are left unredeemed—for as in Adam all die, even so in Christ shall all be made alive‡; because he died, and is a full and perfect propitiation for the sins of this whole world§: whereas the other world, natural, lieth wholly in wickedness||. The first worship God in the spirit, and have no confidence in the flesh, fulfilling what the Saviour tells the Samaritan woman, that they who worship the Father aright, do it in spirit and truth: then says Peter, *of a truth I perceive that God is no respecter of persons, but, in every nation, he that feareth him, and worketh righteousness, is accepted with him¶*; and this fulfills many passages in the Psalms, where it is said, *all nations shall serve him, and bow down to him; all nations shall be joyful*

\* Psal. ix. 17.

† 1 Cor. xv. 22.

|| 1 John, v. 19.

† Psal. cvii. 4.

§ 1 John, ii. 2.

¶ Acts, x. 34.

*in his house of prayer, and be blessed in him\**: whereas, on the other hand, all nations serve in the oldness of the letter, and have confidence in the flesh, so serve self, consequently serve Satan; *for the things which the Gentiles sacrifice (says Paul), are to Devils and not to God†*. The first serve the living and true God in sincerity, and, therefore, *blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance‡*; but the other go a whoring after Devils, and serve the God of this world, who is their God. The first have the King of Zion, Prince of Peace, Prince of Princes, King of Kings, and Lord of Lords, for their Sovereign, and the sceptre he rules them by is grace, *which reigns through righteousness unto eternal life§*: the other have the Prince of Darkness and Angel of the Bottomless Pit, for a King over them, and he rules by sin; *when you were the servants of sin you were free from righteousness||*. The first have the laws, statutes, and judgments of their King written in their hearts, which make them true, loyal, and faithful subjects; then what people is like this people Israel, says Moses, *who hath statutes and laws so good and so right, as all this law I set before you this day¶*? the other people have the rules of nature, the laws and precepts of Moses, and com-

\* Psal. lxxii. 17.

† Psal. xxxiii. 12.

‡ Rom. vi. 20.

† 1 Cor. x. 20.

§ Rom. v. 21.

¶ Deut. iv. 8.

mandments of men, to make them loyal; but they have broken them all, and will at last be condemned and punished as *children of disobedience*. The first nation have the wisdom of God, in a mystery, put into their hearts, which is that which the Holy Ghost teacheth, comparing spiritual things with spiritual\*; this makes them a wise and understanding people; but the things of the Spirit of God are foolishness to the natural man, neither can he know them†; but he has the wisdom of the world to teach him, and is wise in the letter of the word. The spiritual world have a spiritual light, called the *Sun of Righteousness*‡—*I am the light of the world*§: the other have the light of reason and natural understanding, for a sun. The first have spiritual life, and spiritual food to support that life—I am the life of the world (says the Saviour), he that believeth on me shall never die; and I am the bread of life coming down from heaven, and giving life to the world, and he that cometh to me shall never hunger||: the natural world have natural food—all uncleanness with greediness they swallow down, as an ox drinking water; riches they glut up, like a dog at his vomit; and dry husks of speculative knowledge, to feed pride, like a swine at the draught trough. The first have their food brought them—the Lamb shall

\* 1 Cor. ii. 13.

† 1 Cor. ii. 14.

‡ Malachi, iv. 2.

§ John, viii. 12.

|| John, vi. 35.

*feed them, and lead them to living fountains of waters, and God shall wipe away all tears from their eyes\**: the Devil feeds the other, and leads them captive at his will and pleasure. God works in the first to will and to do: Satan works in the second, being the spirit that works effectually in the children of disobedience. God in the first, and the Devil in the second, are two spirits that never can agree, but are always at variance, and have been, ever since the enmity was placed in Paradise—"the seed of the woman shall bruise the seed of the serpent in the head, and the seed of the serpent shall bruise the seed of the woman in the heel†;" and these two struggled in Rebecca's womb, and God said they were two nations, and two different sorts of people—one after the flesh, and the other after the spirit; and as he that was born after the flesh persecuted and hated him that was born after the spirit, even so it is now‡: the tabernacles of Edom and the Ishmaelites, Moab and the Hagarines, Ammon and Amelek§, Deists, Socinians, Armenians, Arians, Unitarians, Formalists, bastard Calvinists, mongrel Hypocrites, and presumptuous spiritual Kings of every sect and denomination, all are confederate together in heart, saying, let us cut them off from being a nation, that the name of Israel may be no more in remembrance||;

\* Rev. vii. 17.

† Gen. iii. 15.

‡ Gal. iv. 29.

§ Psal. lxxxiii. 6.

|| Psal. lxxxiii. 4.



*Let us break their bands (or laws) afunder, and cast all their cords of love from us\*: But fear not their rage, for, as John says, he that is in you is greater than he that is in them†; with them is an arm of flesh and blood, but with us is the Lord our God, and he from on high shall laugh at them, the Lord shall hold them in derision; for he hath set his King upon his holy hill of Zion‡, and shall rule you with grace and love, but all other nations with a rod of iron, and dash them in pieces like a potter's vessel§.*

I have now endeavoured to shew you the two nations spoken of in the text; but as we are all *children of wrath by nature*||, and when in the flesh are all of the natural nation, we next come to shew how God takes us out of it, in what way, and by what means; and it is, as the text says, *by temptations, by signs and wonders, by a mighty hand and a stretched-out arm, by war, and by great terrors, according to all that the Lord your God did in Egypt before your eyes.*

Israel and Egypt were both typical—Egypt signifies bondage to the law, sin, and Satan, under which we all were: for Paul says, *the heir, as long as he is a child, differeth nothing from a bond servant, though he be Lord of all, but is kept under tutors and governors until he come to age to receive the estate;*

\* Psal. ii. 3.

† Psal. ii. 4, 5, 6.

|| Ephes. ii. 3.

† 1 John, iv. 4.

§ Psal. ii. 9.

even so, we, though we were heirs from all eternity, were kept in bondage under worldly teachers, schoolmasters, tutors, governors, and fathers of our flesh, and the elements or religion of this world, *shut up unto the faith which afterwards was to be revealed\**: When we were here, *the strong man armed kept us in his possession, and his goods were in peace, until a stronger than he [Christ] came, and took away that wherein he trusted†*, which was a seared conscience, a false confidence, a carnal heart, the power of darkness and unbelief; these kept us as fast as ever a criminal was kept in chains, though we knew it not: but when the Saviour comes, he breaks all this armour at one blow: then Pharoah says, let us now work wilily and wisely with the people, lest they, being discontented, grow too strong, and so get themselves out of the country; *let us appoint taskmasters over them‡*; and these are all the ministers of Satan in the world, who bind heavy burdens upon men's shoulders, and grievous to be borne§; and these burdens are all bound by such language as, *Make you a clean heart and renew a right spirit, for why will you die, O house of Israel||*! and this is an intolerable load to a quickened soul; therefore they make their lives bitter with all kinds of bondage, working in brick and mortar, and all the labours of

\* Gal. iii. 23.

† Luke, xi. 21.

‡ Exodus, i. 10.

§ Matt. xxiii. 4.

|| Ezek. xviii. 31.

*the field; and in all this labour they made them serve with rigour\* : and the people groaned under their burdens, and the Lord heard their groaning† :—as he always does, when the spirit maketh intercession with groanings which cannot be uttered‡ : He hears from Heaven, his sanctuary, and sends Moses to deliver his prisoners. Here Moses is a type of Christ, who is annointed and appointed to preach deliverance to captives, and the opening of the prison-house to them that are bound§ : and when he comes he tells them how the Lord has sent him, and they believed; and when they saw that God had looked on their affliction, and was come to deliver them, then they bowed their heads and worshipped|| : Just as the poor publicans, lepers, and blindfolks, did in the days of his flesh, when they felt the need of their cure, and knew that he was the good Physician, they came and fell down before him, saying, Lord, if thou wilt, thou canst make me clean. But now comes on the temptations: Instead of a deliverance, according to promise, there is ten times more bondage and trouble: the straw is taken away, so that there is no love to their duty, because the enmity of the heart is stirred up against it: a double task is laid on, by a view of the Law's spirituality and demands, and a sword is put into*

\* Exodus, i. 14.

† Rom. viii. 6.

|| Exodus, iv. 31.

† Exodus, ii. 24.

§ Isaiah, 61. 1.

Pharoah's

Pharoah's hands to slay them. Then they chid and fell out with Moses, as you do with Christ, and are ready to call him a deceiver:—Job says, *thou art become cruel unto me\**; Jeremiah says, *Ab Lord God! surely thou hast greatly deceived this people, saying, Ye shall have peace, whereas the sword reacheth to the soul†*; and Israel may say, Lo! thou hast promised to bring us into a land of peace and rest, *flowing with milk and honey*, but, instead of that, *thou hast made our lives bitter and hast not delivered us at all*. This is the temptation; and it consists in God's dealings and works running clean contrary to his promises: He promised Abraham the land of Canaan, and a seed to possess it‡, and, after the seed was born, *God did tempt Abraham, and said, take now thy son, thy only son, whom thou lovest, and get thee unto the land of Moriah, and offer him for a burnt-offering upon one of the mountains which I will tell thee of§*: this was a dealing and command he did not expect, and it was like putting a knife to all his hopes and to all God's promises made to him; yet faith stood the trial, *and counted God faithful, who had promised, that he was able to raise him again from the dead||*.—Joseph got several promises made to him in two dreams, that his father, mother, and brethren should bow down before him, saying, *the sun, and the*

\* Job, xxx. 21.

† Gen. xvii. 8.

|| Heb. xi. 19.

† Jer. iv. 10.

§ Gen. xxii. 1.



*moon, and the eleven stars made obeisance to me\**; but instead of this being fulfilled, his brethren are suffered, first, to put him into a pit †; then to sell him to the Ishmaelites ‡, who carried him into Egypt; there his mistress tempts him §, and his master puts him prison ¶, where *his feet are hurt with fetters*. There was little appearance here that ever God's promises would be fulfilled; so this was the temptation, the promises of God and Joseph's feelings running contrary to each other.—Further, he made Jeremiah a minister, and promised to make him a *brazen wall*, that the people should fight against him, but not prevail, because *I am with thee, saith the Lord*: but instead of not prevailing, they first scourge him, then *put his feet in the stocks* ¶, and, lastly, tumbled him into a dungeon full of mud and mire, and *the waters flowed over his head\*\**; then, says he, instead of being delivered, *I am cut off*. A strange way this of fulfilling promises, yet it is the way he does to this day, for the trial of faith: he promises to make us a great nation ††, but, instead of that, makes us a *poor and afflicted people*: He says that *Jacob shall return, and be in rest, peace, and quietness ††*; but, instead of that, we are driven away; have no rest for the soles of

\* Gen. xxxvii. 9.

† Gen. xxxvii. 27.

‡ Gen. xxxix. 20.

\*\* Lam. iii. 54.

†† Isaiah, xxx. 15

† Gen. xxxvii. 24.

§ Gen. xxxix. 7.

¶ Jer. xx. 2.

†† Gen. xvii. 6.

our feet; have no peace, but warfare; no quietness, but disquietude, as long as the temptation lasts: He promises, *our hearts shall be strengthened with might\**; but, contrary, they are smitten down, and weak as water: He says, that those who seek the Lord shall not want any good thing†, whereas we often want, in appearance, every thing that is good: He says, *whatsoever you ask you shall receive‡*; but we cry and shout, and receive nothing: He says we shall trample upon scorpions and adders, and all the powers of the Adversary, and they shall by no means hurt us§; whereas they trample upon us, and by every means distress us.

This is called a fiery trial, because it is to burn up a great deal of dross from the soul, by separating the false faith in it, from the true—I will bring the third part through the fire, saith the Lord, and I will try them as gold is tried, and will refine them as silver is refined; they shall call on my name, and I will bear them; I will say it is my people, and they shall say the Lord is my God||.

The fire consists of three or four things—1st, the rebuke of God's countenance, that is a fire from above, and burns in the bones: *from above hath he sent fire into my bones, and it prevaieth against them¶*; and his word was in my heart as a

\* Ephes. iii. 16.

† Matt. vii. 8.

|| Zech. xiii. 9.

† Psal. xxxiv. 10.

§ Luke, x. 19.

¶ Lam. i. 13.

*burning fire shut up in my bones, and I was weary with forbearing, and I could not stay*\*. 2d, The law works wiath, and that is a fire kindled in God's anger: *from his right hand went a fiery law for them*†. 3d, The Devil shoots his fiery darts of temptations, and they burn†. 4th, Lusts and corruptions work, and they burn, *and there shall be burning instead of beauty*§. And whilst we are *musi*ng, thinking, and considering in this day of adversity, *the fire burns*||; the whole understanding gets into confusion; the mind, memory, and recollection, are all bewildered: Job loses his path, God himself, and calls out, *O that I knew where I might find him*¶! Full of amazement and stupor, we think some strange thing has happened to us; but Peter says, *beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing had happened unto you*\*\*; and James saith, *blest is the man that endureth temptation, for when he is tried he shall receive the crown of life*††.—The wicked never can endure this trial; for when they are brought into it they are burnt up††—from hence Moses says, *inquire from the one side of Heaven to the other, and see whether there hath been any such*

\* Jer. xx. 9.

† Eph. vi. 16.

|| Psal. xxxix. 3.

\*\* 1 Peter, iv. 12.

†† 1 Cor. iii. 13.

† Deut. xxxiii. 2.

§ Isaiah, iii. 24.

¶ Job, xxiii. 3.

†† James, i. 12.

thing as this great thing is, or hath been heard like it; did ever people hear the voice of God speaking out of the midst of the fire as thou hast heard it, and live\*: out of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he shewed thee his great fire, and thou heardest his words out of the midst of the fire †. Then what are his words? why Paul calls them a voice of words ‡, because there is no similitude; and it is the same as Israel heard from Mount Sinai, out of the cloud, fire, and thick darkness; and he spake ten commandments, and wrote them on two tables of stones, and they are called the law; and blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law ||. *Ques.* What kind of teaching is it? *Ans.* To know ourselves to be sinners; for by the law is the knowledge of sin ¶; I had not known sin but by the law \*\*. The voice of God's sovereignty and majesty in the law stirs up our rebellion, and makes our heart heave against him: the voice of his holiness cries, *Holy! holy! holy! is the Lord of Hosts ††*; that stirs up all manner of sin, concupiscence, adultery, covetousness, &c. ‡‡: the voice of truth stirs up hypocrisy, deceit, and lies: the demands of spiritual

\* Deut. iv. 32.

† Heb. xii. 19.

‡ Psal. xciv. 12.

\*\* Rom. vii. 7.

† Deut. iv. 36.

§ Deut. iv. 12, 13.

¶ Rom. iii. 20.

†† Isa. vi. 3.

‡‡ Rom. vii. 8.



obedience stir up the carnal enmity—I am carnal, sold under sin<sup>\*</sup>; and the law, saying, *Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might*†, discovers the carnal mind to have no love at all†. Further, God's voice, saying, *Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation*§, stirs up, and discovers the fear of man, which brings a snare||; and where he says, *Except you leave all and follow me*¶, discovers the strong ties of natural affections, but gives no power to break them. Thus the dross is melted from the gold, and various kinds there are, such as *brass*\*\* and *iron*††, *lead* and *tin*‡‡, *wood*§§, *thorns* and *briers*|||, *hay* and *stubble*¶¶, and *earth*‡‡. Earth signifies an earthy covetous mind, and that is burnt up; for no man can serve two masters‡\*. The stubble signifies light frothy pride: *Behold the day cometh that shall burn as an oven, and all the proud shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts*†§. The thorns are the

\* Rom. vii. 14.

† Rom. viii. 7.

|| Prov. xxix. 25.

\*\* Ezek. xxiv. 11.

†† Ezek. xxii. 18.

§§ Isa. xxx. 33.

¶¶ 1 Corinth. iii. 12.

†§ Mal. iv. 1.

† Deut. vi. 5.

§ Mark viii. 38.

¶ Mark x. 28.

†† Isa. xlviii. 4.

||| Isa. xxxiii. 12.

‡† 1 Corinth. xv. 49.

‡\* Luke xvi. 13.

fruits of the curse, and the perplexing cares of this life which choke the word\*—but thus saith the Lord, who would set the briars and thorns against me in battle? I would go through them, I would burn them together †. The wood is dry twigs and branches of speculative knowledge, which grow out from the living branch, on the living vine; but every branch in me, (saith the Saviour) which beareth fruit, my Father purgeth it, or cuts the empty twigs off, and casts them into the fire, that it may bring forth more fruit ‡. The lead and tin is soft metal, such as moist brains, and soft affections, crying and sobbing under a sermon, having the passions affected; but the Saviour says, Weep not for me §; this is the sorrow of the world ||, heavy and soft like lead: And false joy is like a posherd of earth, covered with silver dross ¶; and this is the tin. A brazen brow of false confidence, with a deep, hollow, empty, boasting voice, giving sound, is brass \*\*: and self-will is iron—Thy neck is like an iron sinew ††; and all these the fire melts: whilst the dear Redeemer all the while sits regulating the heat, and, as a refiner ‡‡, purifies the soul like gold in a furnace, and every now

\* Matth. xiii. 22.

† Isa. xxvii. 5.

‡ John xv. 2.

§ Luke xxiii. 28.

|| 2 Corinth. vii. 10.

¶ Prov. xxvi. 23.

\*\* 1 Corinth. xiii. 1.

†† Isa. xlviii. 4.

‡‡ Mal. iii. 2.

and then seems off the dross, then we see the pure work, the pure metal, or pure faith, within; and that is a sign, or token for good; which is the the second thing mentioned in the text—God brings us out *with signs*. There are many signs in the spiritual zodiac, or scriptures; and, whilst I endeavour to bring some of them to view, you may watch and see whether you have got any such things or no. Zacharias asked the angel Gabriel for a sign, to know whether his message was from God, and Gabriel said, *Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed; because thou believest not my words, which shall be fulfilled in their season*\*: he was dumb, according to the angel's word; and this was a true token or sign, though a severe one. It seems the Ninevites asked Jonah for a sign that his preaching was from the Lord, and Jonah's self was a sign to them, being preserved *three days and three nights in the fish's belly*†. An evil and an adulterous generation asked the Saviour for a sign that he was sent of God; But, says he, *no sign shall be given them, except the sign of the prophet Jonah; for as he was preserved three days and three nights in the whale's belly, so shall the Son of Man be preserved three days and three nights in the heart of the earth*‡; and when he arose from the dead, this sign was

\* Luke i. 20. † Jon. i. 17. ‡ Matth. xii. 40.

accomplished in their sight—then they saw *the sign of the Son of Man coming in the clouds of heaven, with power and great glory\**; which came to pass when the clouds (or apostles) gave testimony of his resurrection by great *signs upon earth†*. God gave Noah a sign that seed-time and harvest, summer and winter, day and night, should remain unto the world's end; and this sign was the *rain-bow in the clouds‡*, which we see to this day. But further, spiritual signs are done by the word of God, which is called a *rod||*, and with it Moles wrought great signs in Egypt. First, *He cast it on the ground, and it became a serpent§*. The ground signifies the heart¶, and a serpent is a deadly poisonous, venomous animal\*\*; and when Job felt it spiritually, he said, *The poison of the Almighty drinketh up my spirit††*; and Paul says, *We had the sentence of death within ourselves, that we should not trust in ourselves‡‡*. Now, if you have got your natural worldly spirits dried up by the wrath of God, as Job did, and the *law of condemnation working in the law of your members|||*, that you dare not trust in yourself then you have got this *sign*, namely, that you are lost; and Christ came to seek and to save

\* Matth. xxiv. 30.

† Acts, ii. 19.

‡ Gen. ix. 13.

|| Psal cx. ii.

§ Exod. iv. 3.

¶ Heb. vi. 7.

\*\* Psal. lviii. 4.

†† J. b; vi. 4.

‡‡ 2 Corinth. i. 9.

||| Rom. vii. 23.



*that which was lost*\*. And God says, *Put forth thine band again, and take it (the serpent) by the tail*†. Now the sting of the serpent is in the tail‡; and *the sting of death is sin*||, in the conscience, but the hand of Christ lays hold and pulls it out, and it becomes a rod of power in his hands; or grace reigns through righteousness¶ in the conscience: then, if you have got the sting of guilt taken away, you have got this other sign. But you, perhaps, are ready to say, Well, the guilt I once had is now gone, but I am often tempted. That it is by having a seared conscience. Well, the Devil has tempted me with that often enough, but one thing decides the point—Can you wilfully and knowingly go and sin against any truth of God's word, without feeling guilt for so doing? if you can, then your conscience is seared, but if you cannot, then you *tremble at his word*\*\* and with such a man will I dwell, saith the Lord. Another sign Moses gave was by putting a division between Israel and the Egyptians—I will put a division between my people, and thy people; to-morrow shall this sign be††:—then if you in heart and affections be separated from the world, because it lies in rebellion and wickedness‡‡ against God, you

\* Matth. xviii. 11.

† Rev. ix. 10.

‡ Exod. iv. 4.

\*\* Isa. lxvi. 2.

† Exod. iv. 4.

|| 1 Corinth. xv. 56.

¶ Rom. 5. 21.

†† Exod. viii. 23.

‡‡ 1 John v. 19.

have

have got this sign: *come out from amongst them, and be ye separate; touch not the unclean thing; and I will receive you, saith the Lord, and will be a father unto you; and ye shall be my sons and daughters, saith the Lord Almighty\**. Another sign is this: when Ephraim and Syria joined a confederacy against the house of David, the heart of Ahaz, who was king of Jerusalem at that time, moved, and the hearts of his people, as the trees of the wood are moved with the wind†: And Ahaz sent to Isaiah to inquire of the Lord, and pray against the confederacy; and Isaiah received and returned an answer from the Lord, that Ahaz might ask a sign either in the height above, or the heights of heaven, or in the depth beneath, or depths of hell; but Ahaz was afraid of presumption in asking, and said, *I will not ask, neither will I tempt the Lord‡*; but it was the greatest presumption not to ask when God desired him; therefore Isaiah said, *Hear ye now, O house of David, is it a small thing for you to weary men, but will ye weary my God also? therefore the Lord himself shall give you a sign: behold a virgin shall conceive and bear a son, and shall call his name Emanuel: butter and honey shall he eat, that he may know how to refuse the evil, and chuse the good: for before the child shall know how to refuse the evil, and chuse the good, the land which thou abhorrest shall*

\* 2 Corinth. vi. 18. † Isa. vii. 2. ‡ Isa. vii. 12.

*be forsaken of both her kings* \*. But you, perhaps, do not see the substance of this sign: Behold a virgin, the *daughter of Zion*, or every faithful soul, shall conceive and bring forth a son; *born after the Spirit*; and shall call his name *Emanuel*, which is *God with us* †, *dwelling in the heart by faith* ‡: But-  
ter and honey shall he eat: the various workings of God's word with corruptions and temptations, all stirred up by the Devil, who is as a churn-staff to the soul ||, makes *butter* within; and this Paul calls, *having our senses exercised to discern both good and evil* §, and is *strong meat*, and being mixed sometimes with a little consolation from the Spirit of promise, makes the *honey* ¶; and this teaches us to refuse the food of hypocrites, which is the leaven of the Pharisees, and all kinds of evil, and chuse the good part, and the good word of God, which is meat indeed \*\*. But before the child shall be sufficiently exercised to do this, the nation which thou abhorrest, which is a nation of devils, the *old man* full of corruptions, shall be *for-  
saken of both her kings*, and they are, first, sin, whose servants ye once were ††; the other is the law, and he is the strength of sin ‡‡; now, what is it that

\* Isa. vii. 14, 15, 16.

† Matth. i. 23.

‡ Eph. iii. 17.

|| Prov. xxx. 33.

§ Heb. v. 14.

¶ Cant. iv. 11.

\*\* John, vi. 55.

†† Rom. vi. 20.

‡‡ 1 Corinth. xv. 56.

makes those two kings fly from their throne? Why, love covers *the multitude of sins*\*, and love is *the fulfilling of the law*†; and if ever you have felt the love of God in your heart, then both these kings at that time fled: and you may know whether it was his love in reality by its effects, drawing the soul towards him by cords of affection and gratitude, and at the same time humbling self under a sense of sin; then you have got this *sign*, namely, *that a virgin hath conceived, and brought forth a son*.—In the next place, we may take a leap over to Gideon's fleece. He wanted a sign of his call to God's ministry, and he says to God, behold I will put a fleece of wool on the floor, and if the dew come down on the fleece only, and it be dry on all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said‡. The barn floor is the church, where two or three are met together in God's name: the fleece is Gideon's own heart; and the dew is the favour and refreshing of God's presence§, distilling into his heart whilst speaking. Now if ever you have found your heart enlarged, and God's favour and goodness moistening and softening it when telling others what God has done for your soul, then you have got this *sign*, as well as Gideon, and have wrung a bowl full of water out of the fleece, which is a treasure you

\* 1 Peter, iv. 8.

† Rom. xiii. 10.

‡ Judges, vi. 37.

§ Hosea, xiv. 5.



have in an earthen vessel\*. But Gideon is not satisfied with being wet himself while all the floor is dry: no more am I: therefore, says he, *let not thine anger be hot against me, and I will speak but this once; let me prove, I pray thee, but this once with the fleeces: let it now be dry only upon the fleece, and upon all the ground let there be dew†.* I have, in my heart, prayed for this as well as Gideon, and have found it as dry, barren, sapless, weak, and empty, as a coal cinder; and at such a time have heard that the ground has been wet: and this proves the excellency of the power to be of God more than the first sign, which watered my heart, but left the ground dry: and, both these signs I have had, time after time, and it is by them God establishes me, and certifies to me that he has called me to his ministry.—I shall just bring another sign, and that is Hezekiah's: when he was sick unto death, like Lazarus, God sent a message, by his prophet, that he would heal him; but Hezekiah said, *what sign shall I have that the Lord will heal me, and that I shall go up into the house of the Lord‡?* Then Isaiah answered, *this sign shalt thou have—whether shall the shadow go forward ten degrees, or back ten degrees?* and Hezekiah answered, *it is a light thing for the shadow to go down ten degrees; nay, but let it go ten degrees back; and the Lord*

\* 2 Corinth. iv. 7.

† Judges, vi. 39.

‡ 2 Kings, xx. viii.

brought the shadow ten degrees backward, by which it had gone down on the dial of Abaz\*. A sun-dial, literally, is of little signification to us; but as there is a spiritual sun†, so there is a spiritual dial, and it is the heart on which the sun of righteousness shines. Now, as there is a thing like a quadrant, called a stile, standing up in the middle of a dial, literally, so there is the same spiritually; and it is what Paul calls a middle wall of partition‡. The first interposes between the sun and part of the dial, and makes a shadow§, so does the second:—thus the spouse says, my beloved stands behind our wall||—that is the law; and Paul calls it a veil which Moses put upon his face, so that Israel could not steadfastly look to the end of that which is abolished¶; which end is Christ, the end of the law for righteousness\*\*: now to this day the same veil remains in the heart, untaken away in reading the old covenant; but when the heart, or dial, turns to Christ, it shall be taken away—now the Lord is that spirit, and where the spirit of the Lord is there is liberty††; but where the veil is there is bondage. And the shadow from the veil is called the shadow of death‡‡, because it works all kinds of darkness, and con-

\* 2 Kings, xx. 10, 11.

† Malachi, iv. 2.

‡ Ephes. ii. 14.

§ Hosea, xiv. 7.

|| Cant. ii. 9.

¶ 2 Corinth. iii. 13.

\*\* Rom. x. 4.

†† 2 Corinth. iii. 17.

‡‡ Psalm, cxii. 10.

fusion, and death, to every spiritual enjoyment. Now here I can shew you something comfortable —if the sun never shone upon a dial, there could be no shadow perceived; so if the *sun of righteousness* never shone upon the heart, there could be no shadow either seen or felt; it is the *sun* shining upon the law in your heart that makes the *shadow*\*: it is the light reflects the darkness, and while you sit here and look up to God, you just meet the law plump in your face, before his face and before your eyes†: and here God hoodwinks you, and sometimes you see a ray coming from one side, and sometimes from another: You know that your beloved is *behind the wall*, as well as the spouse did, and you try to get at him, but cannot: —this is the cause of all your legal striving to bring Christ down *from above*‡ that ever you had in the world. Now Hezekiah sits in this *shadow*, and wants a *sign*, and God offers him two.—To go down *ten degrees*, is for it to be ten degrees darker; to go back, is to be ten degrees lighter: then, if you ever feel yourselves any darker at all than you are now, or if you feel yourselves darker now than what you have been, then you have got the first sign. How? because, if ten times darker, you are ten times more *foolish*; and if ten times more foolish, then you feel ten times more the need of

\* John, i. 5.

† 2 Corinth. iii. 13.

‡ Rom. x. 6.



Christ\*. But Hezekiah thought this was a *light thing*, because he thought as you do, that you can make darkness darker, at your will and pleasure, which is a great mistake; for, if God was to leave you, and give you up, you would soon be as light and wise as any in the world—thou canst *not make one hair black* more than you can make it *white*†: it is the work of God to make darkness, as well as light‡.—But further: for the shadow to grow lighter is for the sun of righteousness to *arise, with healing in his wings*§: and if you have had a ray of light to discover your path, and a ray of love to soften your heart, you have got this second sign. And further: a little comfortable doctrine may be drawn from this: If you never had lost, or had your path made crooked, you never could have had it made straight||: If you never had felt your heart hard, you could never feel it softened¶: If you never had felt it bitter with wrath, you never could feel it sweetened with love\*\*. and if you never had felt it wounded, it could never feel the healing medicine††: and it never could be wounded except you felt the *plague* of it; and you could not feel that, except sin was discovered to be *exceeding sinful*‡‡. Now if you have felt love to

\* 1 Corinth. iii. 18.

† Matt. v. 36.

‡ Amos, iv. 13.

§ Malachi, iv. 2.

|| Isaiah, xl. 4.

¶ Ezek. xxxvi. 26.

\*\* John, ii. 8.

†† Deut. xxxii. 39.

‡‡ Rom. vii. 13.



soften, humble, and heal, you have got all those signs wrought on the dial of Ahab. — Many other signs truly did Jesus in the presence of his Disciples, which are not written in this book; but these are written that ye may believe that Jesus is the Christ the Son of God; and that, believing, ye might have life through his name\*. If all the signs he does were written, the world itself could not contain the books that should be written†.

Next he brought them out with wonders; and where there are signs, wonders must follow: for instance, he multiplied his signs in Egypt by sending ten sore judgments, and he multiplied his wonders in taking these judgments away. When Jesus did many signs in the temple, and the children cried *Hosanna*‡, the people wondered; when Peter wrought a work of faith on the impotent man, they wondered, and were filled with wonder and amazement at that which had happened to him§. — And when Lazarus was raised from the dead they marvelled at that, yet they did not believe, but sought to kill both Jesus and Lazarus, that it might be fulfilled which was spoken by the Prophet. *Behold, ye despisers, and wonder, and perish: I work a work in your days which you will in nowise believe, though a man declare it unto you*||; and this work is

\* John, xx. 30, 31.

† John, xxi. 25.

‡ Matt. xxi. 15.

§ Acts, iii. 10.

|| Acts, xiii. 41.

the work of faith, which the wicked never will or can believe, because it is not wrought in them; yet they wonder at it, and so do we; as David says, I am as a wonder unto many\*, but the greatest wonder to myself; God has drawn me out of many deep waters† of affliction—that is a wonder to me; and he has also brought deep things out of the shadow of death, and light out of darkness—these are wonders; as the wonderful counsellor‡, he has made me know wonderful things out of his law: in short every token for good which I get, every renewing of hope, every propitious look from his blessed countenance, fills me with wonder at his wonderful condescension; though perhaps just before my heart was cursing the day of my birth, and him for dealing so hardly with me, and putting that impudent, unbelieving question to him—*Wilt thou shew wonders to the dead? shall the dead rise and praise thee? shall thy loving kindness be declared in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness§?* This is just like the language of Israel of old to Moses: can God do so and so? and who made thee a Prince and a Judge over us||? But, says Stephen, the same Moses which they refused did God send to be a ruler and a deliverer, by the hands

\* Psalms, lxxi. 7.

† Psalms, xviii. 16.

‡ Isaiah, ix. 6.

§ Psalms, lxxxviii, 10, 11, 12.

|| Exodus, ii. 14.

of the angel which appeared to him in the bush\*, and who brought them out of their grave after that he had shewn wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness, forty years†.

In the next place, the text says he brought them out with a mighty hand and stretched out arm. The mighty hand is nothing else but the absolute promises of an unconditional covenant, which runs, *I will and you shall*, from one end of the Bible to the other—*Thy people shall be willing in the day of thy power‡*; and that power is his arm stretched out; *not by might, or by strength of man, but by my spirit, saith the Lord of hosts§. I will bring a great company to Zion of lame and blind, the woman with child, and her that travaileth with child||*; and *I will bring the blind by a way which they know not¶*, and *I will strengthen them and uphold them by the right hand of my righteousness\*\**; and the *ransomed of the Lord shall return to Zion††*; and *go compel them to come in, that my house may be filled‡‡*: Then, it is written, *they got not the land in possession by their own sword, neither did their own arm save them, but thy right hand and thine arm, and the light*

\* Acts, vii. 35.

† Psalms, cx. 3.

‡ Jer. xxxi. 8.

\*\* Isaiah, xli. 10.

† Acts, vii. 36.

§ Zach. iv. 6.

¶ Isaiah, xlii. 16.

†† Isaiah, xxxv. 10.

‡‡ Luke, xiv. 23.



of thy countenance merely, because thou hadst a favour unto them. Now it is plain, that nothing less than this mighty, invincible arm could overcome the arm of Satan in your free will; which shews itself first in murmurings after the flesh pots of Egypt\*; And they lusted exceedingly in the wilderness; and tempted God in their heart, by asking meat for their lust†. Next, in your obstinate and desperate rebellion—*but they rebelled and vexed his Holy Spirit‡*. Then, in your idolatry, by setting up idols to be stumbling-blocks in your hearts§. Next, in tempting Christ by unbelief, grieving his spirit by numberless complaints concerning the way being so rugged and rough||. And lastly, by a heart *perpetually bent upon backsliding¶*. These oftentimes bring on a heavy band, which presses sore; then, says Peter, *Humble yourselves therefore under the mighty band of God, that he may exalt you in due time\*\**. Humble yourselves by taking the lowest room, and this is done by pleading guilty to the very last—*then everyone that humbleth himself shall be exalted; and he that exalteth himself shall be abased††*. Then when you see your sin and confess it, he will lift you up in due time by the same strong hand which doth glorious

\* Numb. xi. 5.

† Psalms, lxxviii. 18.

‡ Isaiah, lxiii. 10.

§ Ezek. xiv. 3.

|| 1 Corinth. x. 9.

¶ Jer. viii. 5.

\*\* 2 Peter, v. 6.

†† Luke xiv. 11.



things, especially when he lifts it up over the sea \* of affliction, and smites it in the seven streams, that men may go over dry shod, for to make unto himself a glorious name †. His hand, when lifted up, appears nothing but love, and that calms and hushes all the turbulent commotions of a troubled heart, smites all the waves and billows that roll over the soul, and cries, *Peace, be still*, and immediately there is a great calm ‡. He maketh the storm a calm, by casting out all fear, terror, wrath, and torment. *Perfect love casts out fears*, death, doubts, and condemnation. Love casts out all bitterness, fretfulness, peevishness, and bondage; sets at liberty, and sweetens the whole frame; it softens and takes away the heart of stone, and gives a heart of flesh; it writes the law of faith upon it, and puts a new spirit within it, which goes out after God with delight and complacency; no longer viewing him as a severe Judge, but as a bountiful Saviour; no more as a hard, cruel master, but as a kind, compassionate Father; no more wish for him to hide his face, but rather to shew it, being reconciled. Then draw me, and I will run after thee ||, is the language of the soul; and come unto me all ye that labour and are heavy laden, and ye shall find rest, is the language of the Saviour; and the cords of love constrain to come,

\* Isaiah, xi. 15.

† Isaiah, lxiii. 14.

‡ Matth. viii. 26.

§ 1 John, iv. 18.

|| Song, i. 4.

until faith *rends* the veil, and then it enters that within, and, as an anchor of the soul, fixes it sure and stedfast\* in the true haven of heavenly rest. It then passes the Jordan, from death unto life, no more to come into condemnation†; and its feet stand within thy gates, O Jerusalem‡. Yet, as Mr. Hart says,

When all this is done, and our hearts are assur'd

Of the total remission of sin;

When our pardon is seal'd, and our peace is procur'd,

'Tis then that our conflicts begin.

And this agrees with the text, which says further, he will bring them out by war; and the reason is, because God hath sworn that he will have war with Edom and Amalek, from generation to generations. These nations lie near Canaan, and, when they begin to fight, we must furnish ourselves with a sword to fight with them. To this purpose the Saviour speaks, *When I sent you without purse, or scrip, or shoes, lacked ye any thing; and they answered, Nothing, because they had a penny a day*—the love of their Master in their hearts, which supplied all their wants; but now, says he, as I am to be taken from you, because this which is written must be accomplished in me—and he was numbered among the transgressors§.

\* Heb. vi. 19.

† John, v. 24.

‡ Psalm, cxxii. 2.

§ Exodus, xvii. 16.

|| Isaiah, liii. 12.

Then *he that has a purse let him take it, and he that has a scrip let him do likewise; and he that has no sword, let him sell his garment and buy one. And they said, Lord, Behold here are two swords\**. Very well, that is enough. If there be one, the other will soon make its appearance. Then the question is, What are these two swords? *Answer*, Paul calls them a *law in his members, warring against another law in his mind*†. And what are these laws? *Ans.* Two kinds of love—the love of sin in the *members*, and the love of God in the *mind*‡. The one delights in all kind of sin and uncleanness; the other delights in God—the one loves the world, and the ways of the world; the other loves God's holy ways; the first loves worldly people, the other loves God's people, and in *whose eyes a vile person is condemned; but he honoureth them that fear the Lord*§. These two laws, or loves, are continually working one against the other. *The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other*||. The first works *unbelief*; the other works *faith*. These are contrary—the first works *doubts and fears*; the other a *good hope*\*\* . These are contrary—the first works *wrath*; the other *love*—the first works *pride*; the other *humility*. And these are contrary, and meeting together are the cause of all

\* Luke, xxii. 35.—37.

† Rom. vii. 23.

‡ Rom. vii. 25.

§ Psalms, xv. 4.

|| Gal. v. 17.

\*\* 2 Thess. ii. 16.



the afflictions, crosses, troubles, and tribulations we meet with from our spiritual birth, until the body of sin and death be destroyed at death. The working of these two laws is the *cross of Christ*, and the believer's *warfare*; and the Saviour says, *For whosoever doth not bear his cross daily, and come after me, he cannot be my disciple*\*; and there never was a hypocrite in this world, however qualified and equipped, that could, from a true feeling of it, describe this cross, because he never had it. We shall suppose one of the most accomplished, who is well furnished with the knowledge of *all mysteries*, and *all faith to remove mountains*†, and who burns with love to God, in appearance, like a blazing *star*‡; yet, notwithstanding, you will find, by close examination, that such a person loves the world, by wishing to wrap all men up in a cloak of *universal charity*: this is being at *friendship* with the world, and such are *enemies to God*§, because they join together what God hath for ever separated; take away the *gulf*, and the enmity which he hath fixed between the *seed of the woman* and the *seed of the serpent*||, consequently destroy all *warfare*, and all *cross* between the *flesh* and the *Spirit*. And the reason they do so is plain, because they never have got it; if they had, they could no more love the world than I could love the devil, and that is

\* Luke, xiv. 27.

† 1 Corinth. xiii. 2.

‡ Jude, 13.

§ James, iv. 4.

|| Genesis, iii. 15.

with



with as much love as he loves me, and he loves me with an eternal hatred. However, the cross lies here; I love the world as well as they, but with that love which I love the world I hate God, *for the carnal mind is enmity against God\**. Again, I love God with all my heart †; but that love which loves God hates the world with a perfect hatred — *Do not I hate them, O Lord, that hate thee: yea, I hate them with perfect hatred‡*. So here are two kinds of love and two kinds of hatred. But this cross of Christ is foolishness to all them that perish §. To talk of loving God with all the heart, and loving the world with all the heart, at the same time to hate God with all the heart, and hate the world with a perfect hatred; such language is nothing but jarring sounds, palpable inconsistencies, and flat contradictions to every natural man, because the natural man discerneth not the things of the Spirit of God; they are foolishness unto him, neither can he know them ||. Why? Because he has no spiritual eyes — but he that is spiritual judgeth all things ¶, and knoweth all things \*\*. I shall here shew you a little more of these spiritual things in the cross, which are foolishness. As God reigns in my mind, I reckon myself, like Paul, to be dead unto sin ††; but as the devil reigns

\* Rom. viii. 7.

† Matt. xxii. 37.

‡ Psalms, cxxxix, 21, 22. § 1 Corinth. i. 18.

|| 1 Corinth. ii. 14.

¶ 1 Corinth. ii. 15.

\*\* 1 John ii. 20.

†† Rom. vi. 2.

in the members, it is sin is *alive or revived* in me\*. I yield not my members instruments of unrighteousness unto sin willingly†, yet they are instruments of unrighteousness, and nothing else. Sin has not the dominion over me, because I am not under the law, but under grace‡; yet the strength of sin is the law, and both of them are in me, and have the complete dominion, and make me cry out often, O! wretched man that I am, who shall deliver me? for I feel a law in my members bringing me into captivity to the law of sin, that is in my members§. Further, I sin daily, yet I do not live in sin, because I am dead unto it||. I love sin, yet I hate it with all my heart; but what I hate, that do I¶. Now it is no more I that do it, but sin that dwelleth in me; I have no sin, for he that is born of God sinneth not; yet am full of sin; for in me, that is, in my flesh, dwelleth no good thing\*\*; and if we say we have no sin, we deceive ourselves, and his word is not in us††. I die daily; yet I live daily. He shall live‡‡. *Now* Will I sing praise to thy name for ever, that I may daily perform my vows|||. The outward man perish, but the inward man is renewed day by day§§. The one faints,

\* Rom. vii. 9.

† Rom. vi. 13.

‡ Rom. vi. 14.

§ Rom. vii. 23, 24.

|| Rom. vi. 2.

¶ Rom. vii. 15.

\*\* Rom. vii. 18.

I John i. 10.

†† I Corinth. xv. 31.

‡‡ Psalms, lxxii. 15.

||| Psalms, lxi. 8.

§§ 2 Corinth. iv. 16.

*but he that waits upon the Lord shall renew his strength\*. So when I am weak, then am I strong†. I daily grow weaker, yet daily grow stronger.—Now such flat contradictions as these are as void of harmony, and as great barbarianism in the ears of a natural man, as the language of a Hottentot. However, they are sweet consistency, where there is a spiritual discernment.*

*In the last place, he brings them out with great terrors, which signify slavish fears. But, say you, we thought there could be no more slavish fears, seeing we are delivered and divorced from the law. Here you are mistaken; though you are delivered from the law, it is not delivered from you, but works still in your members, and if God hides his face, it will get in betwixt you and him still; then it will cause slavish fear and terror as before, though it does not bring guilt. As the minister of death ‡, it works the slavish fear and terror of that king; so that I have lain at times sweating and trembling for fear of it, till the hair of my head has stood on end. There are terrors also which the devil works, when he presents hideous figures before the eyes; and he has often terrified me by threatening to appear in a bodily shape, especially at times when I have been exposing his craftiness in the pulpit—have gone home at night, and, after putting out the candle, and gone to prayer, have*

\* Isaiah, xl. 31.

† 2 Corinth. xii. 10.

‡ 2 Corinth. iii. 7.



shaked every limb, thinking he was going to appear, and have thought he caused things to move, as the curtains, &c. and have been so far overcome by him, as to jump into bed, thinking to be out of his reach. However, those slavish terrors do not, in general, last long; because the promise stands good, *Thou shalt not be afraid of the terrors by night—a thousand shall fall at thy right-hand, but the evil shall not come nigh thee*, only, by what you feel, you see the reward of the wicked\* when they lift up their eyes in hell. But he shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hand, lest thou dash thy foot against a stone†, until all the stones, or stumbling-blocks of temptation be removed out of the way; all crooked providences made straight; all darkness made light; all affliction turned into consolation; all tears turned into laughter; war turned into peace; weariness into rest; prayer into praise; hope into vision; grace into glory; and longing desires into the full enjoyment of eternal and boundless love. Then shall we remember all the ways the Lord our God hath led us these forty years in the wilderness, for to try us, and to prove us, to shew us what was in our hearts, to endear himself to us, and make his salvation exceeding precious, and do us good at our latter end‡.—And now, may the blessing of God

\* Psalms, xci. 8.      † Psalms, xci. 11, 12.

‡ Deut. viii. 16.



the Father, the grace and favour of God the Son, and the inspiration, truth, and consolation of God the Holy Ghost, attend the reading of these pages for the establishment and comfort of God's chosen family, the Redeemer's little flock, and Spirit's charge, care, and temple—is the prayer of a worshipper there. *Amen and amen.*

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**FINIS.**

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